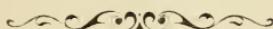


A FEW IDEAS
ON THE
PROBABLE ORIGIN
OF THE
HILL TRIBES OF FORMOSA.

(Continued from Journal No. 9, p 77.)



HE aborigines are manufacturers of matting of a superior kind, made out of a sort of long grass. There are four or five different qualities; the best kinds are very fine, smooth and closely interwoven. A few years back they were obtainable from savages only, but now the same mats are made by Chinese living on the borders, and are hawked about the streets of Chinese towns in the summer months, when there is some demand for them, Chinese as well as foreigners using them chiefly as a covering to their beds, and finding them cooler to sleep on than the customary sheets, or *palampores*. Another article of manufacture is the wicker-work skull-cap, of a circular shape, worn at times by the savages. These caps are made to fit closely to their small round heads, and often have a peak resembling that of a jockey's cap, but this is always worn at the back of the head to protect the neck and long lank hair from sun and rain. There are many other minor articles of manufacture, such as bows and arrows, spears, string made of hemp, pipes of bamboo, &c.; but the principal articles are cloth and wearing apparel made of bleached hemp fibres. The mode of manufacture is simple. The loom is generally a hollow piece of wood about three feet long and one foot and a half in diameter, and is placed on the ground; the wea-

ver sits down on the ground placing her feet up against the hollowed wood; the strands encircle the wood, and the opposite ends are kept tight by a strap passed round the back of the weaver; the shuttles, or needles, are passed by hand, from right to left, drawn tight, and adjusted with a piece of flat wood, of the shape of a paper-knife: it is in this way that ordinary savage cloth is manufactured. The knowledge of the art of weaving, of embroidery, of the use of hemp, may have been derived from the first occupants, and I am strongly inclined to believe that such was the case; also, that the present manners of life in the hills and the mode of government are the same as existed hundreds of years ago, long before the advent of the Malay element and certainly anterior to the appearance of Chinese and Dutch settlers. Amongst the hill and especially amongst the plain tribes, the Malay language and physiognomy are observable, whereas, excepting on the borders and in Chinese territory, any trace of Chinese admixture is scarcely noticeable. Marriages between Chinese borderers and captive savage girls have taken place, but not to any very great extent. In the case of Pepowhans, however, Chinese have intermarried freely, often for the sake of the fat paddy lands possessed by the Pepowhans, but after marriage the native dress is discarded, the language is unused and the progeny becomes Chinese; the grand-children know perhaps of their mixed origin, but can seldom speak the Pepowhan dialect. There are certain peculiarities in the shape of the head, and the eye peculiar to descendants both of Pepowhans and savages is not to be mistaken; the latter, in the course of a few generations, is almost the only discernible difference between them and pure-bred Chinese.

The aborigines still in possession of the most elevated ranges of mountains in the central and eastern points of the island have, I feel sure, sprung originally from a very ancient stock, and have been left almost undisturbed until within the last three centuries or so, retaining all their primitive mode of life, manners, and customs, absorbing gradually and at intervals fresh blood and connections from the periodical influx of wandering castaways, or by the capture and admittance into the tribes of prisoners taken in warfare with neighbouring savage tribes, receiving perhaps but few new

ideas, but, in course of time, confusing or changing somewhat the original type and adding, no doubt, to the original language many words previously unknown.

Everything connected with these hill savages, which I have noticed, goes against the idea of a Chinese ancestry, and although Malay blood has undoubtedly found its way into the mountains in many directions, and Malay words are to be found in several of the dialects, the root of the language is decidedly not Malay, and most certainly the very opposite to the Chinese local dialects spoken in Formosa. The type of face and figure, and the manners and customs are as distinct from Chinese as if an ocean separated them instead of mere mountains and forests. No doubt certain new ideas have, from time to time, filtrated through the strata of Chinese pioneers (called Hakkas, immigrants from the South of China, who are surrounding the savages and driving them back slowly but surely) and of the Pepowhans, who inhabit many of the plains adjoining the savage districts, and it is most probable that these ideas have, especially of late years, penetrated into the savage substratum, and, to a certain extent, metamorphosed the character and changed somewhat the customs of the aborigines living on the borders of Chinese territory, who, at certain times, are on friendly terms with the Hakkas and other Chinese neighbours; but it is a most extraordinary fact that although the Dutch had a firm hold on many parts of the western and northern coasts, and possibly penetrated into the hills in numerous directions, and although the Spaniards and Japanese are said to have had a footing at Kelung in the north, or thereabouts, and though the Chinese have been colonising and annexing territory in all directions for two or three centuries, the impression made by contact with these various peoples has not extended further than the thin slip of borderland, acquired year after year from the aborigines by the pushing but often treacherous Hakkas. These remarks apply to the north end of the island. In the extreme south, I understand, it is different, and certain chiefs of tribes there are descended from Chinesé, and actually wear the plaited appendage called a tail. In the north and centre of the island, I have met savages belonging to inland tribes who have never seen a Chinaman, and only know from

hearsay of their existence. All, however, of the border tribes have come in contact with the hardy Chinese pioneers, and have acquired thereby certain knowledge, such as the use of fire arms, of gunpowder, of the beneficial effect of salt as a condiment, and of the soothing influence of tobacco (which plant seems to be indigenous like hemp, camphor-tree, &c.*); like other savages too, they have developed most perfectly an insatiable liking for alcoholic drinks. Drink will assuredly prove their ruin, for it is the best weapon the Chinese have and they often use it freely and after making the poor savages drunk, cut their heads off, and so assist materially in the incessant work of extermination, and consequent acquisition of new territory.

It has been said that certain savages living towards the south of the island claim to be descendants of Dutchmen, but I have never seen them, and am disinclined to believe that the Dutch made much impression beyond the plain lands of the west in the neighbourhood of Taiwanfoo and other places on the western and northern coast. Books have been written by Dutch travellers about Formosa, giving descriptions of the country and its savage inhabitants, but I am inclined to think that the savages they came in contact with, instructed and improved, were our friends the Pepowhans of the plain lands and not the savages of the mountains.

The most powerful evidence to be brought to bear on the probable origin of the hill tribes will possibly come from craniologists, but here again a difficulty of an almost insurmountable nature will arise, as the small round-shaped heads of the northern tribes may, on examination, shew many diversities of configuration, and when compared with the larger skulls of the mop-headed savages of the southern hills, the differences in the facial angle may be, as I am sure they are, very great.

In the north, the heads of savages seem to be extremely small and almost circular, and the caps they wear are nearly all quite round, resembling somewhat an inverted finger-glass.

The hair of the northern savages is lank and straight, invariably black, and much finer than the hair of Chinese. They wear it

* [Tobacco was introduced into the Far East by the Portuguese in the 16th Century.—ED.]

parted in the middle, and either tie it up at the back or allow it to flow loose over the shoulders, whereas the mop-headed savages wear their locks long enough to cover the neck only, and cut the ends off straight, something in the style affected by Malay sailors.

I have never observed, in any of the tribes of the north, any crispness or curliness of the hair, which might easily have resulted in the case of intermarriages in earlier times with Pellew Islanders or other castaways from the Polynesian Islands. It is said that SWINHOE reported, several years ago, that there was in the interior a tribe of woolly-headed negroes of a very diminutive stature, but as this information was probably derived (at the time he made the statement) from Chinese sources, it ought to be taken *cum grano*. It would be very interesting to learn, however, that there really was such a tribe of negritos. It would assist us more than anything in crediting the theory that the aborigines of the hills are descended from a mixture of sources, and not from one pure stock.

The report alluded to has not, to my knowledge, been verified by other travellers in either the north or south of the island.

The peculiar manners and customs of the hill tribes would, no doubt, help to indicate the sources from which these people are sprung, but a description of them must be left to form the subject of another paper.

Another important factor in determining the question in point will be the various dialects spoken by the hill tribes, and, on comparing the short vocabulary sent herewith to the Society with various languages spoken by the Archipelagan section of the world, philologists will probably discover a great resemblance to certain words used by the natives of New Zealand to the south and as far west as Madagascar, embracing the isles of the Pacific as well as Java, Borneo, Philippines, Celebes, &c., &c. It must not be supposed, however, that I consider the Tangão dialect a representative dialect of the language spoken by all the hill tribes. It is a noticeable fact that in all the high ranges in the north, and as far south as the "Sylvian" and "Dodd" ranges, the tribes living high up in the mountains, differ somewhat, in their manners and customs, as well as in their language, from those occupying the lower hills and plains of the interior. In the very highest

mountains, they dress in skins and warm clothing, whereas in the lower levels they go almost naked. Although there is a general similarity in the dialects spoken in the north, many words and numerals being pronounced almost alike, yet there are great dissimilarities, and in passing from one tribe to another I have frequently been obliged to engage a squaw or two on occasions not only to carry certain articles required on the road, but to interpret and explain to my new friends all about myself. I have always understood that savage women are the best passports you can take with you, for if the tribes you wish to visit are not at open war, you are considered safe if in their company. A single individual would be safe, or perhaps two, but I doubt if a large number of foreigners would be allowed to proceed far, excepting they were prepared to force their way. When moving from one hunting ground to another, I have always had told off to me several squaws, and the chief or father of the tribe has always insisted on my being accompanied by them, informing me that I should be safe with them in the event of my losing my way, or coming in contact with men belonging to other tribes whom we might meet.

On several occasions I found this to be perfectly true, and if it had not been for such a generally recognised passport, my skull might long ago have been hanging up in a skull bag in the house of some dashing young warrior, bent, as most of them are, on collecting heads.

It is not at all an uncommon occurrence when passing through dense jungle and forest to be interrogated by unseen savages, on the hunt or prowl, who, from their places of concealment, ask innumerable questions, before allowing you to pass on. If alone and unable to give satisfactory replies, a *featherless* arrow would probably end your fate. The women are, of course, invaluable on such occasions, and their escort in times of peace is always respected.

But to return to the subject of language, there are undoubtedly in the north and central ranges several dialects, all containing many words and numerals of a similar sound and meaning, the diversities, however, being so numerous as to prevent certain tribes from understanding the languages of adjoining tribes. In the south, about Mount Morrison, and in the woody mountains reach-

ing right down to South Cape, the dialects, I understand, are more numerous and varied even than in the north.

If an accurate examination of certain representative dialects of north and south, *i.e.* the languages spoken by the largest tribes, were made, and compared with other savage dialects spoken in the Philippines, Borneo, Java, Papua and Polynesian Islands, it would afford perhaps the means of proving that an affinity existed, and consequently a kindred origin, with the primary inhabitants of some of those countries. The Pepowhan language is full of words pronounced almost like, and meaning the same as, words and numerals used by Malays and inhabitants of New Zealand, Madagascar, Java, Philippines and many of the Polynesian Islands, and on reference to PRICHARD's "Physical History of Man,"* I notice one or two *Tangão* words, which resemble similar words to be found in many of the dialects of other islands.

I extract a few words herewith and give the comparisons:—

<i>English.</i>	<i>Tangão.</i>	<i>Comparison.</i>
One	Kăw toli <i>or</i> Kă toli	{ Ko tâ hai (Easter Island) { Kâ ta he (New Zealand) { Pai too (Batta) { Pitee (Java)
Seven	Pì tû	{ Pita (Philippines) { Pito (Manila) { Hei too (Madagascar)

and from other vocabularies at hand, I understand also that in the Fiji dialect it is Pîtû, and in Maori Wîtû, and in Guham Fîtî.

<i>English.</i>	<i>Tangão.</i>	<i>Comparison.</i>
Silver or Money	Pid lâh <i>or</i> Pî lâh	{ Perak (Malay) { Pi lak (Tagala Bisaya)
Tobacco	Tâ mâ kû†	{ Tâ bâ kû† (Tagala Bisaya) { Tam ba ku† (Malay)
Blood	Lâ bû <i>or</i> Râ bû	Rah (Malagasi, Javanese)
Hog (wild)	Bî wâk	{ Boo a cha (Friendly Isles) { Bû a kâ (Tonga) { Pû a kâ (Marquesas)
Male, Boy	Wû lâ kî	Lâkî { (Javanese, also { Malay)
Drunk	Mâ bû sôk <i>or</i> Bû sôk	Mâ bûk (Malay)

* C. VI., Sect. VI., p. 317.

† [These words are merely imitations of the word found, in slightly differing forms, in most European languages—tobacco. Portuguese *tabaco*.—ED.]

On looking carefully through CRAWFURD's "Malay Grammar and Dictionary," I can only find the above words which resemble somewhat the Tangão words of same meaning, and it is this fact which leads me to suppose that, in the north at least, the Malays have not amalgamated freely with the hill tribes, however much they may have done so with the Pepowhans of the plains. From this fact also we may conclude it to be probable that the first inhabitants arrived in the island before the Malays, and brought with them a language more ancient than the mixed language of the Archipelago, extending back further than the exportation of the clove and nutmeg to western markets, and prior to the days when these articles and others like cinnamon and camphor (both apparently indigenous to Formosa) were known to people in Europe. If, after careful comparison with Archipelagan languages, the dialects of Formosa, and especially those spoken by the hill tribes of the north, are found to be entirely dissimilar, or containing only a few words having certain features of similarity, it will, I think, be found that the root of Formosan hill dialects will be traceable more directly to the dialects of Polynesia and Philippine islands, from which parts, I am at times inclined to think, most of the castaways came at all sorts of intervals.

With only limited vocabularies before me, it is impossible to follow up the research in this direction, but others may be in a position to do so, if in possession of more words than are given in such works as CRAWFURD's "Malay Grammar and Dictionary." In the dialects of Formosa, I think, the secret of "probable origin" lies, and in offering these few ideas thereon, I trust it will be understood, that I do so simply in accordance with a desire to contribute towards the general object of the Society, and with a strong hope that this imperfect and unsatisfactory statement of my ideas on the subject may induce others, who have studied not only the cognate but lost and unwritten languages of the East, to open out the subject and add to the general knowledge of every one interested in such matters.

The present subject might be enlarged considerably by reference to peculiar customs, such as tattooing, as compared with like customs of inhabitants of Pacific islands, Pintados of Luzon, &c.;

the peculiar fashion of extracting the hair of the beard and chin of men, also of the eyeteeth of women of a certain age ; the peculiar ceremony of drinking at the same time, lip to lip ; the comical fashion of piercing the lobes of the ears and wearing pieces of bamboo or cuttlefish therin—similar customs being the vogue in Borneo, also in New Caledonia and elsewhere in South Seas. It has not been my lot to witness any case of anthropophagy, and I have always understood that, in the hills of Formosa, there is no occasion for the exhibition of any cannibalistic tendency, there being plenty of deer, wild boar, &c. in the island, but there is no doubt that certain tribes (not known to me) have been accused of eating the bodies of their enemies under extreme circumstances, and I have understood that even particular friends of mine have not hesitated to stew and eat the brains of a foe previous to hanging the skull up as a relic of prowess and in case of young men, as a proof of manhood. Head-hunting is very common on the borders, and I have known men to lay in wait behind rocks for days on the chance of getting a “pot-shot” at a Chinaman. Skull-preserving, teeth and tusk-wearing are as common as among the *Haraforas* of the Indian Isles, and in the same way that they enact that a man must take the head of an enemy before he is entitled to marry, so do certain of the northern tribes of Formosa. A full account of manners and customs of hill tribes might assist very much in elucidating the problem before us, but as this paper has been extended beyond the limits originally intended, I must leave a description of them to form a subject for another paper.

JOHN DODD.



LIST OF WORDS OF TANGĀO DIALECT, NORTH FORMOSA.

(Continued from *Journal No. 9*, p. 84.)

N.B.—Words or syllables with \checkmark over them mean that quick pronunciation is required; \checkmark designate a strong accent.

<i>English.</i>	<i>Tribe of Tangāo.</i>	<i>Remarks.</i>
Eye-brows	Nî hûi	
Check	Tao chieng	
Check, tattooed	Tao chieng pa tass pi	(“Pi” affix).
Neck	Kao lû	
Throat	Mâ tâk kân kao lû.	
Shoulder	Hai yân	
Back	Tû rû	
Arm	Kâb bah	
Elbow	Hê kû	
Waist	Kin mun	
Thumb	Tiab bah	
Leg	Kah kai	
Calf of leg	Mar riu	
Toes	Tsa lu ling	
Skin	Klăh hél	
Teats	Mo bû	
Ancles	Mõ mõ	

<i>English.</i>	<i>Tribe of Tangāo.</i>	<i>Remarks.</i>
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Thigh	Mû yî
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Fundament	Kât chién
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COLOURS.

White	Pa la kûi
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Black	Mâ kâ lock
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Green	Kâ tâ siëk
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Yellow	Kwâ yû
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Red	Mâk tâ lâh
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Yes	Bâhd lâhk	<i>k</i> soft.
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No	Îyat
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This	Kân nî
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That	Kan nî
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I, me, mine	Kûi ying
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We, us, (present)	Gûd lû kûi
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We, us, (all)	Îtah kwâ lâh
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We, us, (distinct from you)	Sâm mî
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You, thou, thee	Îsû
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You, ye	Sî môh
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He, she, him, her	Îmâh
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They, them	Îmâh or Bûd lâ îmâh
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<i>English.</i>	<i>Tribe of Tangão.</i>	<i>Remarks.</i>
What, what is, what thing	Nâ nû	
When	Kîn lôânn	
Just like, the same as	Mân tân nâc <i>or</i> , Tân nâc	
Alright	Yâh sâdl'	
By and bye	Kî râh	
Wait a little	Lâ lât	
Long time	Bî êh sek	
Before	Sô nî	
No, nonsense	Ongat bissiâo	
Make haste, quick	Hěh hěh	Quick pronunciation.
Good, well	Bâhd lâk	
Better, best	Kim bâhd lâk	
Large	Hû pâk	
Long	Kum rû yûk <i>or</i> Kû rû yûk	
True	Bâhd lâi	
Tattoo	Pâ tâss	" Pi " often affixed.
Cap made of rat- tan	Mo bû	
Cap covered with skin	Hwân kûi ngâ lok	
Cap with a peak at the back	Kiâ siâo mo bû	

<i>English.</i>	<i>Tribe of Tangão.</i>	<i>Remarks.</i>
Native coat	Lû kûs	
Coat embroidered with red Long Ells	Lû kûs lûn hwhân	
Coat embroidered with blue Long Ells	Lû kûs niâk kiân	
Arrow belt or Pouch	Tû biêng	
Shot, (generally a piece of metal)	Bâd lî yak	
Pipe	Tû tû	
Pipe stem	Tû tû bidnâ kûi	
Metal to strike a light	Bâd liek pûn ničk	
Flint to strike a light	Mak to lok pun niek	Lit.. stone fire.
Tinder	Pöh tong	
Hempen <i>rope-light</i>	Cho biet	
House, on the ground	Ngâ sât	Generally built with upright posts strengthened with rat- tan work and thatched with leaves and grass.

<i>English.</i>	<i>Tribe of Tangāo.</i>	<i>Remarks.</i>
Door	Măk kâh lû or kâ lû	
Bed	Sâ kâo	
Grave	Bû yât ûrâo	
Cloth material	Pâh lâhk	<i>k</i> scarcely pronounced.
Rope, (hemp)	Hûd lân or Twâ kong bûd lan	
String	Che kûi hûd lân	
Coal	Mâh gât	
Charcoal	Mâh gât pûn niék	
Cool or cold	Hâh yâk or Hâi yâk	
Cough or cold in the throat	Âh sî	
Lead	Mâd diéck	
Chief	Kâp sâ yân	
Drink wine or spirits	Mânniék kôh	
Drunk	Mâ bû sok or Bû sok	
Bottle	Yiû zût	Border word.
Cup	Pâi yâ tû	Border word.
Bracelets	Kin mî mâ	
Bracelets on wrist	Üng	
Bracelets on right arm	Yûn nêrn	Pronounced "nairn."

<i>English.</i>	<i>Tribe of Tangāo.</i>	<i>Remarks.</i>
Ear-rings	Bî yî kû	
Stone	Mâk to lok	
Snow	Hât lâ kî	
Ice	Hâi yâk buâd lâk kûi	
Quicksilver	K'tsiâ pid lah	Lit., Water silver.
Friend	Mok piong	
Enemy	Îyât sî mao yah	
Small knife	Bû lêi	
Fear	Kûng hûn	
Have no fear	} Lâ kân kûng hûn "Pi" is an affix.	
Don't be afraid		
To be ashamed	Sâ diôk	
To buy	Mâi yî or Mâi ying	To buy or barter.
To ask	Kâh yât	
To cry	Mung hî diít	
To come	Môâ or Mwâ	
To cook	Hâ' pâi	
To eat	} Mânniék or Ngun- niék	
To drink		
To smoke		
To go	Hâ tâk	
To give	Biék	
Present	Biék îsû or Biék sû	Litterally "Give you."
To gape	Mngâh kâh	

<i>English.</i>	<i>Tribe of Tangāo.</i>	<i>Remarks.</i>
To fight	Bibbi hēi	
To forget	Ning yāng	
To kill	Kû tân	
To know	} Mâk kûn <i>also</i>	
To understand	} Mâk kwâ lâh	
To hear	Ponggân	
To love	Shim mou yâh <i>or</i> Shim māo yâh	
To like	} Long long	
To wish		
To desire		
To laugh	Mât siâk <i>and</i> Lak kwâk	
To live	Kî ân <i>and</i> Mâh kî	
To make	} Kâb bâ lâi	
To do		
To see	Kî tâh <i>and</i> Kin mî tâh	
To sing	Môk kwât <i>and</i> Môk kwâs	
To walk	Pog gé hê	
To swim	Dîit mung yâk	
I went	Why yât kûi ying	
To take care	Ham wâi	
To talk	Kâm mâ yât	
To wash hands or feet	Nî mâh	
To wash clothes	Tâm mâ hok	